THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—ST. JOHN VII: 16, 17

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DISCOURSE BY PRESIDENT GEORGE Q. CANNON.

THE following discourse on the "Condition of Church and People" was delivered by President George Q. Cannon at the General Conference of the Church, in the Tabernacle, Salt Lake City, October 5, 1894.

It must be a pleasure to all of us to have President Woodruff with us this morning. He has been suffering from a very severe cold that almost prostrated him for a number of days; but he is recovering and is able to be with us. He desires, however, an explanation made to the Conference that his voice is in such a condition that he does not feel able to speak this morning. In other respects his health is good.

The Lord has been kind to us in permitting us once more to meet together in general conference, in the enjoyment of a great many blessings, especially that we can come here undisturbed and offer our praise and our thanksgivings to our God.

Though the season that is now passing has been in some respects a trying one, in consequence of the financial straits in which the people have been placed, I think we can come before our Father in Heaven and worship Him with hearts filled with gratitude for His mercy, His kindness, and His long-suffering toward us His people. Our land in the most of places has produced in abundance. There is no likelihood of famine in the land, either for man or beast. Our fields have yielded plenteously, and forage for our animals is abundant; food also of all kinds necessary for human beings is plentiful throughout all our settlements. It is true many suffer for lack of employment; but this is not confined to Utah, it being almost universal. And even in this respect our circumstances are undoubtedly better than those of the great majority of the inhabitants of this continent. We have escaped tempests, cyclones, fires, and

great disasters; war has not obtruded itself upon us; there has not been even elemental warfare to disturb us such as has prevailed in some places. The Lord has blessed the Latter-day Saints, and not only them, but all who live in these mountains and valleys. We believe that His blessing is upon this land, and will be upon it as long as the people are disposed to keep His commandments. I believe that not only do the Latter-day Saints appreciate the bounties of Providence that we enjoy here, but that others not of our faith plainly see that this is a blessed land, and that the favor of God is shown to it in its climate, and in all the elements necessary for the comfort and sustenance of human beings. Hundreds of people bear this testimony, and when they leave Utah they look back to their residence here as a delightful spot in their memories. If others not of our faith can appreciate these features, certainly we who have been gathered here by the hand of God can appreciate them and feel thankful for them. And I believe that in no part of this great republic do the prayers of a thankful people ascend more unitedly unto the God of heaven morning and evening, for the blessings bestowed upon them than in Utah. The incense of praise, the thanksgiving of grateful hearts, ascends from the habitations of the Latter-day Saints, and nowhere throughout this broad land is this praise offered more unitedly and more sincerely than from the hearts of those who compose the majority of the people of this territory. Heaven is not deaf to these thanksgivings. This incense ascends gratefully unto God our Eternal Father, and the angels rejoice over a people who appreciate the blessings of the Great Creator. It has seemed to me, in view of all the Lord has done for us, every tongue that has railed against the Saints because of their willingness to obey the doctrine of gathering and to come to this desert land, would now keep silent; for prosperity has attended the Latter-day Saints since they came here, and the eyes of the whole nation are now attracted to this land, which is one of the choicest spots upon the whole continent. What a contrast there is between the feeling that now exists and the feeling that prevailed when the Latter-day Saints came here and for years subsequent thereto! How plain it is to be seen that God did not make promises in vain, or that His servants in making promises to the people did not speak without authority. To-day our land is almost the envy of the people, and our situation is looked upon as most desirable. The wisdom, the foresight, the intelligence, the unselfishness that have been manifested by the leaders of the Latter-day Saints in the arrangement of these settlements, in the distribution of the land, in the conservative course taken in regard to water, and in the distribution of the blessings of Providence with as much equality as possible, and in the care that has been shown for the welfare of the poor—all these things are beginning to receive attention. People now are beginning to recognize that the men who led the Latter-day Saints here, and who founded this commonwealth, were men of great wisdom. They will admit now that they were men who labored for the public weal. I never heard a stronger eulogium delivered about any man than I listened to in Denver recently in the testimony that was borne by a prominent gentleman at the Irrigation

Congress concerning President Young. The truth upon these points is beginning to be recognized, and the day is not far distant when the example of the men of Utah will be quoted for others to follow, in building up communities that shall be self-sustaining, free from debt, and in which the earth and the waters and other blessings shall be distributed with some degree of equality and with respect to the rights of all. I thank God for the change that has taken place in this respect, and that though recognition has been so long deferred it is coming our way, and the worth of the people, their patient labors, their constant and untiring endurance, their fidelity to principle, their attachment to the soil, combined with their frugality, and their disposition to help each other, are now beginning to be recognized as they should be. This ought to be a cause of rejoicing for all of us, because we know that we have suffered in the past through misrepresentation, falsehood and the misconstruction of motives.

Look now where we will, wherever the Elders of this Church are laboring, and we can see the hand of God with them and His Providence over them. Our Elders who go out to preach the Gospel have the same success in some respects that they had in early days. They may not convert so many, but the same blessings, the same gifts, the same power that attended the preaching of the Gospel in the beginning of this dispensation still accompanies that preaching by the Elders of this Church. They bear testimony to the inhabitants of the earth that God is as willing to-day to bestow gifts, graces and blessings upon those who do His will as He ever was, giving the lie to the false statements of those who have apostatized from the truth, and showing the world that God has organized His Church, that He has restored the Priesthood, and that that Priesthood will be continued until Jesus shall come, through the authority of the apostleship which He conferred upon His servant Joseph and upon His servant Oliver Cowdery.

During the past six months, in the Northwestern and Southern States, the Elders have been very successful in finding people willing to listen to their testimony. There has not been that spirit of persecution that our brethren suffered from in former years, and the Elders are encouraged in their labors. Throughout our own territory there has been a great deal of traveling and visiting done by the Apostles and others. In the various Stakes of Zion missionaries do a great deal of local labor. It is necessary in the growth of the work of God that the labors of the ministry should be more widely distributed, because the people are increasing, and it is out of the power of the First Presidency, the Twelve Apostles, and the Seven Presidents of Seventies to do all the labor that was done formerly. It should be the aim of the Presidents of Stakes to call into the ministry young men and to lay the burden upon them of preaching the Gospel at home. Let them cultivate the gifts that they may be enabled to speak in power, and in the demonstration of the Holy Ghost, to the people, and I know, and you know, that when men have that power resting upon them, though they are not Apostles, or members of the First Presidency, the people listen to them with delight, and receive their teachings with avidity. I hope the idea will never prevail among our

people that God confines His gifts and graces to the First Presidency or to the Twelve Apostles, or to the Seven Presidents of Seventies. I know that God is the God of this people, and every young man, or middle-aged man, or aged man who will seek for the power of God can obtain it, and he can declare the truth of God in the power and demonstration of the Holy Ghost, and it is just as good as if it were told by the President of the Church or by one of the Twelve Apostles. I would like to encourage the Elders with that view. The field is white for the harvest, and laborers are wanted. It is beyond the power of the First Presidency and Twelve to do all the labor. Therefore, the Elders are called to the ministry, and they should seek for the gifts and for the power and authority of the Holy Priesthood and exercise it, and not think because they are not Apostles, or Presidents, that therefore they have not the right to teach and to speak with authority. If you have any doubts upon this, read the sixty-eighth section of the Doctrine and Covenants and see what the Lord says upon this point.

Among the nations where the Elders are laboring the blessings of God rest upon them. In the islands of the sea a great work is being done. Samoa has received the glad tidings. The Friendly Islands have been preached to. Doors are being opened there for the conversion of these degraded remnants of the House of Israel. The Sandwich Islands is a long-established mission. The Elders are laboring there with a good deal of success. On the Society Islands our Elders are bringing many into the fold of Christ. In New Zealand and Australia the work is prospering. The Elders have lately opened a new field in Tasmania, and are laboring there with some degree of encouragement. In Scandinavia the work is progressing, particularly in Sweden, and souls are being gathered out. In Germany the accounts are most favorable. There is an immense field opening up before the Elders in those regions. Austria and Hungary and the Danubian principalities will yet hear the Gospel. The Lord will break down the barriers. As the Elders go forth He will open the way before them, and they will be the means of bringing souls into the fold. There are regions which seem almost impenetrable at present, but if we are zealous in our labors, if the spirit of our calling rests upon us, and our souls are filled with ardor, the Lord will open the way for the preaching of the Gospel in lands now closed to the bearers of the Gospel. In Great Britain the work is apparently reviving there, and we receive reports that there are more baptisms now than there have been. The people are paying better attention to the preaching of the Elders, and at a recent conference at Preston the Hall was filled to overflowing. Preston, you know, is the place where the Gospel was first preached in Great Britain.

These are encouraging reports, considering the circumstances which have surrounded the Elders and the missions. The First Presidency have been led to advise the President of the European Mission not to rush the people out here too hastily. We have suffered from this. Some of our Elders in the south and in the north-west and our Elders in Europe have seemed to think that as soon as a man is baptized into the Church he must be rushed off to Zion. This is unwise, and we have cautioned the

presidents of these missions not to do this. Let the Saints stay there and get a little knowledge and experience of the work, and not come here almost entirely unacquainted with the trials that Latter-day Saints generally have to contend with. Let them remain and be a sustenance for the Elders who are laboring there, to comfort them and strengthen their hands, and not leave the mission wholly destitute of experienced members. There has been too much of this disposition manifested by many Elders. You who have had experience know that to have new members immediately gather to Zion is not attended with good results. They come here unprepared to meet the trials that they have to contend with, and frequently apostatize. We do not want to bring people to this country to apostatize. We want to bring them here to be steadfast to the faith and to prove a support to the work of God. Their faith should be ripe through experience, so that they can endure the vicissitudes and trials which naturally have to be contended with in coming to a strange land. We believe that this policy will be attended with good results. According to my view there has been too much of a spirit prevailing that Elders must go away from here well equipped financially—not without purse and scrip, as in former years. I do not believe in such doctrine. I never have believed in it. God will have to give me revelation that I have not yet received to cause me to believe in it as a proper method of preaching the Gospel of the Son of God to the nations of the earth. I do not believe in the Elders going with purse and scrip. I believe God is able to feed and clothe His Elders to-day as He ever was. This is my personal expression. I do not speak for everybody. It may help the Elder, if branches can be left awhile to be strengthened by the addition of new members and to be a support to the Elders who go there to preach.

Our prospects, therefore, looking over all the field, are encouraging. We have nothing to mourn over, unless it be our follies and sins. God is doing His part. As every one of you who read the newspapers must be conscious of, He is bearing testimony now by the judgments which He said should follow the testimony of His Elders. His agents also, invisible to us, are doing their part. We need not think that we are alone; for God and the Heavenly host and the agents whom He sends here are doing their part in this great work and are bringing to pass His glorious designs. Every one of us should be encouraged to labor while the day lasts in this great work. And He will open our way and will lift us up on high if we are obedient to Him. There is no promise that He could give that He has not given to us. I pray God to bless us, and to fill us with the Holy Spirit and the gifts of our religion, which I humbly ask in the name of Jesus. Amen.

GRAVE OF THOMAS FORD.

THOMAS FORD was governor of Illinois in 1844—a fact deeply impressed upon the minds of the majority of the people of Utah. As governor he pledged his honor and the good faith of his state that when the Prophet oseph and the Patriarch Hyrum were taken to Carthage jail they would

be protected from the mob violence which it was known would be directed against them. It is a matter of history how that pledge was lightly regarded, and as a result two of the servants of the Lord were murdered. Governor Ford sank from the exalted position in which he had been held, and finally his body found its last earthly abode in Springdale cemetery, at Peoria, Illinois.

Last week an Illinois public man at the state capital commented on the neglect shown to the grave of one who once was governor of the state, and the Peoria *Journal* takes up the subject, describing how the ex-governor's grave, as well as the whole lot, in which rest his wife and youngest daughter, is uncared for. It says that all around it the grass has been carefully mown, and every lot in the vicinity has been kept in good order, but not a single touch has been bestowed upon the lot sacred to the memory of a former governor of the great state of Illinois. The cemetery authorities complained that no money had been given them for the purpose, and neither state nor city, nor any private citizen of state or city had furnished any money. About $60 is required as a fund to keep the lot in order. Occasionally there has been talk of raising a subscription for the purpose from the citizens of Peoria, but nobody has taken the initiative. Occasionally it has been proposed to secure an appropriation from the legislature, but no one has felt sufficiently interested to take the matter in charge.

The statement is made that it is proposed to secure such an appropriation at this session; but that meanwhile the cemetery authorities have remained obdurate, and have steadfastly refused to bestow a stroke of work upon the lot. Weeds, tall grass and brush have luxuriated thick and rank within the entire lot to an extent that renders it uncomfortable to walk about in it. Around the lot has grown a thick hedge of evergreen from ten to fifteen feet high, irregular and unkempt—never trimmed. Evergreen trees, higher than the hedge, stand on each side of the entrance. A still taller evergreen spreads its branches wide at the rear of the lot. From some points a view glimpse of the top of the monument, erected by the state at a cost of $500, can be obtained, but elsewhere nothing within the hedge is visible. Few people who drive or stroll along the avenue are aware that the remains of a former governor of Illinois repose there. In such neglect have the people of Peoria allowed Thomas Ford's grave to remain.

This situation is pointed out as a reproach to the residents of the city in which reposes the body of the deceased. There must be, however, a cause, perhaps easily ascertainable, for this seemingly general feeling of utter disregard for one who half a century ago was honored with the position of the first citizen in the state. With other public men, some of whom have not attained to the high position of state governor, the bare mention of the fact that there is a disposition toward neglect arouses a love and patriotism which quickly remove every cause of complaint. But with Governor Ford it seems to be different; and the reason must be sought in the fact that there is a public sentiment, perhaps not to be framed in words, but yet existing in the more impressive form of action,

or inaction, which says that the neglect has been shown because its subject was unworthy of greater consideration than that which has been bestowed.

While there is much of fault to be attributed to the people of this country generally, it cannot be said that they are deliberately ungrateful to their public men; but where those men forfeit their love, esteem and confidence, or, when weighed in the balances of justice are found wanting, even when their variance from the right has been in response to popular clamor, it is not long before the people manifest toward them a stolid indifference that is impervious to patriotism and love, because in the subject these did not shine forth with unvarying brilliance. Possibly the absence of love and respect exhibited in Illinois toward Governor Ford's memory is not a result of his having failed to preserve the official honor of his state in a supreme moment; but that they are absent is undeniable, and the neglect of the grave of the seventh governor of Illinois is one of the evidences of that fact.—*Deseret News.*

FACTS AND EVENTS.

Paper indestructible by fire has been invented by M. Meyer of Paris. A specimen of it was subjected to a severe test—148 hours in a potter's furnace—and came out with its glaze almost perfect.

A successful electric plow has been invented, which, it is claimed, does not require the great outlay of means that has heretofore been necessary to obtain a steam plow. The new invention is within the reach of owners of medium sized farms, and costs less in the aggregate than horeflesh to accomplish the same amount of work.

Mr. Frederick Douglas, the famous American negro orator, fell down dead February 20 in his home at Anacostiz. The cause of death is supposed to have been heart disease. He was apparently in the best of health, having returned from a meeting of the National Council of Women. Mr. Douglas was 78 years of age. He played a prominent part in the anti-slavery movement.

At a meeting of the Paris Academy of Sciences, M. Berthelot lectured on Argon, the third gas of the atmosphere recently discovered by Lord Rayleigh and Mr. Ramsey. M. Berthelot affirmed that these two scientists had really isolated a new body. The properties of the new element are not yet well understood, but investigations are being carried on and before long it is expected that more can be stated concerning this hitherto unknown element.

On some of the American railways compressed air is being used by the car cleaners for removing the dust from the interior of the vehicles. A rubber hose is carried to any part of the car, and is operated like a garden hose, but it discharges air instead of water. A powerful stream of air is said to be much more effective than dusters or brushes in removnig dirt from cloth and even from glass and wood. It has the further recommendation that it searches all crevices and corners, and effectually cleanses them of the dirt which they harbor.

A sunbeam is a small thing, yet it has power to fade carpets and curtains, for which reason some people carefully exclude the light from their houses. The result is that the family is always ailing, the girls have waxen white skin, and a weary, pinched expression of countenance. Their appetites fail and their health becomes such that a doctor is called in, who likely will prescribe iron and milk, fresh air and exercise. If he knows nothing about the darkened rooms he will wonder why no permanent improvement takes place. The patients are in need of more sunlight at home, and would find much benefit by allowing it to come into the house.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 28, 1895.

FROM DARKNESS TO LIGHT.

THE almost uniform experience of those who, having been brought up among the people of the world, have become members of the Church of Jesus Christ of Latter-day Saints, has been that their friends and relatives soon afterwards turned against them; and no matter how good their character may have been previously, it has seemingly been lost by their uniting with the Church of Christ. The darts of slander have been hurled at them without mercy; yet they have done only what they conceived to be right, and have injured no one. They wonder why they were subjected to the ridicule of their fellows, for they are fully conscious of their own innocence, both in action and intent. Rejoicing in the newly found happiness, they have usually hastened to their parents, brothers and sisters, or friends, with no thought but that these, too, would accept the Gospel as soon as it was plainly presented to them; in this they have been greatly disappointed, for instead of the message of eternal truth being gladly received, it has been scornfully rejected, and they have been accused of all kinds of evil. When these humble followers of Jesus read the Bible before they received the light of the Holy Ghost, they did not understand its meaning; but afterwards it seemed to become unsealed, passages which before had been without meaning now appearing in their beauty and simplicity. On account of this difference in comprehending the Scriptures they know that a great change has come to them. They more fully realize this after conversing with those whom they have always considered like themselves, searching for the truth, for they find then that such can not see how plain are the principles of the Gospel. Further experience in the Church reveals to them that the change was caused by the Holy Ghost coming upon them according to the promise given.

The Holy Ghost is essentially the spirit of light and truth. The Savior promised His disciples that after His departure the Comforter should come upon them. This promise was fulfilled, and the powers of the Spirit of God were manifested in the works of the Apostles in various ways. They desired their fellow men to obtain the same blessings which they themselves enjoyed, and to give them this opportunity the disciples were willing to undergo inconveniences and even persecutions: they were walking in the light.

The works of those not in possession of the Holy Ghost were of a kind exactly opposite to those of the followers of Jesus. This had been the

ease in the days of the Savior and it still continued after He was taken from the earth. The raising of the widow's son, of the daughter of Jairus, and of Lazarus, from the dead was followed by intense opposition to Him who had the power to perform these mighty miracles. His opponents had not the light shining in their hearts, neither did they want it to shine there; He, beholding them, made the remark that they loved darkness rather than light, because their deeds were evil. In this statement lies the secret of much of the present opposition to the work of God. A person who commits crime always welcomes the night; so long as he is enveloped in darkness he is less liable to be detected. Perpetual day would do much towards abolishing crimes, because men fear to commit them in the light. Would not the light of the Gospel perpetually shining in mens hearts accomplish the same in spiritual affairs as the continued light of the sun would in the physical world?

Many people are addicted to habits which the Spirit of the Gospel condemns. If they should obtain the Holy Ghost, and should continue in wickedness, it would make them extremely uncomfortable by constantly holding up before them their evil deeds; they would have to reform, or they could obtain no peace of mind. The light shining upon them would reveal their wickedness in all its ugliness, which is something that these people can not endure, and they therefore shut out the light, by trying to hide their evil doing, only to repeat it when a favorable opportunity arises.

Even these, however, can obtain the light if they show a sincere desire to do so. And what a change comes over their lives when they do obtain the Holy Ghost! Instead of having a fear of being discovered in their wickedness, they forsake it and hence have no cause for alarm. They are not anxious to associate with the wicked, but rather do they shun them. The good is much more beautiful in their eyes than it was; there is an indefinable feeling pervading their whole nature, which makes it pleasant to be where they are. This change for the better is brought about by obedience to the laws of God. It is the result of obtaining the Holy Ghost, which plants a desire for good in the heart of man, and drives therefrom evil inclinations. It can be obtained only on principles of righteousness, and it can be retained only by a constant exertion to think good, to say good, to do good, and to be good. Those who possess it know that they have a power which is limited only by their faith; those who do not possess it have no more conception of its potency than has he of the light who is born blind. B.

THE death of Major John H. Gilbert at Palmyra, New York, on January 26, removes from earth a man who has figured prominently in the history of the Latter-day Saints, though not a member of their church. The following extracts from a sketch of his life which appeared in one of the New York papers will explain how he became an object of interest to the Saints. "Major John H. Gilbert, the oldest printer in New York state, was born August 13, 1802, and at the early age of twelve years he was thrown upon his own resources, his father dying and leaving a widow and a large family of children in reduced circumstances. Mr. Gilbert,

when a lad of sixteen, entered the office of the old Canandaigua *Repository*, and graduated into one of the best all-round printers in this section. After remaining there several years, and thinking more money could be made in city offices, he resigned his position and worked for a short time in Utica, Albany, and other eastern points. Not liking city work, he came to Palmyra in the early '20's, and went to work on the old Wayne *Sentinel*, Pomeroy Tucker being the proprietor. At about this time the Mormon excitement broke out under Joseph Smith, who claimed he had dug up plates in the side of a hill, some three miles south of this village, which is now known all over the civilized world as Mormon hill, with divine messages upon them, from which the Mormon Bible was printed. This book was brought to the *Sentinel* office to be printed, and it fell to Major Gilbert to do the type-setting, proof-reading and press-work upon this volume. Mr. Gilbert was known over the United States as the man who printed the first Mormon Bible. Major Gilbert was authority on matters pertaining to the Mormon Bible and the period of the Mormon excitement in this county, and when the faithful from far off Utah visited Palmyra he was always sought out for a personal interview, and piloted the excursionists over Mormon hill, while they gleaned from him interesting bits of the Prophet's early life and doings in this place. In printing the Mormon Bible, Mr. Gilbert kept the first "true" sheet together, unbound, which he sold to Hon. Pliny T. Sexton, who is the possessor of the first Mormon Bible ever printed. On each birthday the major used to visit the local printing offices and set his "stick full of type," as he would say, "just to show the boys how the old man did it," and tell them jokes of his early career as a printer, when local offices, as the occasion demanded, used carpet tacks for type. In the passing away of Major Gilbert the connecting link of early Mormon times with the present is gone."

IRISH CONFERENCE NOTICE.—The Irish Conference will be held in York Street Hall, Belfast, on Sunday, April 14, 1895. Meetings will begin at 10:30 a.m., 2 and 6 p.m.

NORWICH CONFERENCE NOTICE.—The Norwich Conference will be held at Gordon Hall, Duke's Palace, Duke Street, Norwich, on Sunday, April 21, 1895. Meetings will commence at 10:30 a.m., 2:30 and 6:30 p.m.

FROM VARIOUS MISSIONARY FIELDS.

PRESIDENT PETER SUNDWALL of the Scandinavian Mission writes from Copenhagen February 18, 1895, as follows:—"We are now receiving the reports for the first quarter, and I believe the total number of baptisms will be as high as for the corresponding time last year, and perhaps a little higher. This is quite encouraging when we otherwise compare the two seasons. This winter has been uncommonly cold, whereas last winter was fair and open. The number of those who have yielded obedience to the Gospel is not very large, being about sixty-five in the

whole mission. Stockholm is leading with twenty-two baptisms against seven a year ago; Christiania has fifteen against eleven, and Aalborg nine against none, the other Conferences are below the number of last year. Judging from the letters of our missionaries the prospects are fair and in some of the Conferences very promising; a number of people are earnestly investigating the principles of the Gospel, and the Elders expect many of these to embrace it and cast their lot with the Latter-day Saints. As a rule our meetings have been very well attended in all the different Conferences, and a feeling prevails with the Elders that the prospects for the progress of the Gospel are brighter than they have been for some time past. The winter has been severe and it has been hard on the poor who have not been able to provide themselves with fuel and food. We have a few of this class among our numbers; in Copenhagen some have been sick, but the efforts of those in better circumstances have been to help the needy. Especially has the Relief Society been untiring in its labors to assist the poor. The weather has now changed and we have had one or two bright days. This makes us think that spring is coming again and we hope for better weather. The poor in Copenhagen have been suffering considerably of late, but the 'Samaritan' has been providing food for several thousands of them every day."

PROPHECY.

"No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 20, 21.

The student of prophecy in its historical aspect should always keep in mind that the prophecies of those men who have been commissioned to prophesy, under authority of Heaven, even as was Jeremiah, Jer. i: 5, have proved their immutability and perfectness by being fulfilled as fast as the time came, in the Almighty's designs, for them to transpire. God is a being with whom there is no variableness, neither shadow of turning, and we can only conclude that His word is truly as unchangeable as Himself; hence those prophecies that have been uttered under this inspiration spoken of by Peter will certainly be fulfilled in their due time. Many often make a great mistake in analyzing the Prophet's language, in not distinguishing the different periods of time when events mentioned in the same paragraph are to occur, and we find that many students of the Bible thus become agnostics; others, as Peter says, wrest the Scriptures to their own destruction; and we clearly discover the necessity of having the inspiration to point out the prophet's idea.

We read in the 29th chapter of Isaiah of wonderful events to transpire; but who among the children of men, from their own wisdom and reason, can clearly explain that chapter? The last phrase of the 2nd verse instructs us that two peoples are referred to in the prophecy. Who have been able, through human wisdom and knowledge, to explain who the second people are, that shall be unto the Lord as Ariel, and where their abode might be? Echo answers, who?

Let us follow this line of reasoning by producing examples. In the sixth chapter of Genesis we have an account of a wonderful experience of foreknowledge or prophecy. God revealed to His servant Noah that the wickedness of man was so great that He had determined to allow His Spirit to strive with them but little longer; and therefore gave commandments to that righteous man to erect an ark so that he and all his house might escape the disastrous results of the deluge that was to sweep all animated creatures from off the earth. So minute were these instructions that the kind of wood—gopher-wood—to be used in the construction was named; and more singular still this kind of wood is mentioned nowhere else in the Bible, and "Noah did according unto all that the Lord commanded him." What followed this obedience? The flood came, and Noah, his family, and all animals that entered the ark were saved; while all other flesh moving upon the earth was destroyed. Noah and his family, no doubt, were unschooled in modern Scripture interpretation, explaining prophecy as a figure or shadow of a spiritual action or process; because he obeyed the prophetic instructions.

In the fifteenth chapter of Genesis, 13th to 16th verses, a revelation is contained that was given unto Abraham concerning his posterity as follows: "Thy seed shall be a stranger in the land that is not theirs, and shall serve them; and they shall afflict them four hundred years. * * * And afterwards they shall come out with great substance. * * * In the fourth generation they shall come hither again." Was this prophecy fulfilled? Aye, to the letter. Moses informs us that "the sojourning of the children of Israel, who dwelt in Egypt, was four hundred years." Ex. xii: 40. In the one hundred and fifth Psalm we have a succinct review of how this prophecy was literally carried out, and among other incidents the psalmist declares that, "He (God) brought them forth (from Egyptian bondage) also with silver and gold: and there was not one feeble person among their tribes." Abraham died before this prophecy was fulfilled, as he was told (verse 15) should be the case; and the Egyptians were judged (verse 14) very sorely of the Lord in the plagues with which He visited that land.

Reference only need be made to Gen. xli: 29—31, to remind us of how faithfully was Joseph's interpretation of Pharaoh's dream verified by the terrible famine in Egypt. Joseph in consequence became so great that his brothers came to him for food, thus also fulfilling two of his earliest dreams as mentioned in Gen, xxxvii.

Jeremiah (xxv chapter) after having prophesied to the tribes of Judea and pleaded with them to turn and go not after other gods to serve and worship them, was inspired to declare, because they had not heeded his words and exhortations, that Nebuchadnezzar with his army should come against them. The invasion was to be fierce and would turn their joy into sorrow, their mirth into weeping and astonishment; and, says he: "These nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." (verses 9—12)

This prophecy was uttered over six hundred years before Christ. About 606 B.C. this king of Babylon went up and besieged Jerusalem, 2 Kings xxiv, and finally took captive thousands of the men of valor, princes, craftsmen, smiths, etc. These were kept in servitude to the Babylonians until 536 B.C., when Cyrus, who had led the Persian armies in their march against Babylon, and was then king, gave commandment to the prophet, Ezra, to take his people back to Jerusalem to rebuild their city and their temple; this was exactly "seventy years" after their captivity began. But Jeremiah declared that Babylon should become "perpetual desolations," and in Isaiah xlvii, a similar prophecy is also made, though uttered over one hundred years anterior to Jeremiah's prediction. We need not offer any further evidence than to call attention to the condition of that wonderful capital to-day. While at that time it was, perhaps, a wealthier and greater city than London now is, to-day only gloomy solitary mounds mark its locality, and but an occasional animal dwells there.

Space does not permit a lengthy examination of the prophecies uttered concerning the Savior hundreds or even thousands of years before His advent. Isaiah foretells the manner of His birth and also the family tree of which He should be a branch, (chapters vii and xi) depicts His life's history while in the flesh, (chapter xliii) as well as foretells the mission He would accomplish, (chapter lxi). Micah foretells the exact place of His birth (chapter v: 2) and old Father Jacob declared that Judah should exist as a distinct tribe until Shiloh should come. Genesis xlix: 10. The Jews at one time, when Messiah had performed a great miracle among them, thus convincing them of His power, sought to make Him their king, but He departed by Himself into the mountain, because He was also to be a light unto the Gentiles. This incident proves Jacob's prophecy true, and also calls to mind another prophecy of the wonderfully gifted Isaiah, found in the ninth chapter sixth and seventh verses of his writings. Historians of modern ages can not give a more faithful record of the handdealings of God with these peoples than the prophets so plainly foretold ages before their various experiences.

W. H. STREEPER, JR.

[TO BE CONTINUED.]

EARLY CHRISTIANITY IN JAPAN.

SOMEWHERE about the year 1548 three natives of Japan visited Francis Xavier, the Jesuit missionary, at the Portuguese settlement of Goa, in India. These men had been brought to Goa by Portuguese mariners, who were the first to bring the existence of Japan to the knowledge of the western world. These men of Japan assured Xavier that their countrymen were liberal in their religious opinions and would readily listen to the message of any Christian missionary who might visit the country.

Xavier landed in Japan in the autumn of 1549, about the time that the reformers of England began to use the English Book of Common Prayer. At that time Japan was a terra incognita to the western world, and Xavier's accounts of the island, given in his letters to Ignatius Loyola, are deeply interesting. He seems to have been specially interested in the

intellectual character of the Japanese and says that in order to meet with success among the people it was necessary to become intimately acquainted with Shintoism and Buddhism, the old religions of the country. Xavier labored there for two years, and although he was very cautious in admitting converts, he reports that in the city of Amanghuchi alone the Christians numbered as many as 3,000 souls. The intellectual life of Japan, as compared with the rustic simplicity of the Paravas in South India, had an immense attraction for Xavier, and he declared his intention to pass the rest of his days in either China or Japan. He had scarcely reached the island of San Chan, on the coast of China, when he was attacked with Asiatic fever, and died on December 2, 1552.

The work of Christian missions prospered in Japan, and after 30 years of missionary labor the converts of the Jesuits numbered 150,000 souls. For a considerable time the Jesuit missionaries were permitted to prosecute their work without molestation, and there seemed every prospect of the islands being converted to Christianity. Unfortunately differences arose among the Christians themselves. The Jesuits were opposed by the Dominicans and Franciscans, and the whole priesthood of the church, elated by success, adopted a high-handed intolerance and interference with the political affairs of the country.

At that time Japan was ruled by the Shogun, the "barbarian-quelling generalissimo," or Tycoon, as he was called in western countries. The Mikado was shut up in the holy city of Kioto and regarded merely as an object of worship. The Tycoon became jealous of the Roman hierarchy, and was afraid that the authority of the pope of Rome would overshadow his own. Consequently in the year 1587 an edict for the banishment of the Christian missionaries was published. This decree of expulsion against the Jesuits was followed by a horrible persecution of the Japanese converts. The ingenuity of the Japanese mind spent itself in devising new torture; but the native Christians were found firm in the faith. In the records of the persecutions of the Christians in the Roman empire, and in those in English history, and, in more recent years, in the history of Madagascar, we do not find more heroic deaths or grander testimonies of the reality of Christian faith than in the martyrdom of the Japanese Christians in the 16th and 17th centuries. They were burned at stakes, they were torn limb from limb, they were buried alive; yet they refused to recant. The blood of the martyrs became the seed of the church, and the Christian religion grew rapidly. But when the Christians had gained strength and were sure of their power a spirit of retaliation followed. Shinto and Buddhist priests were put to death. Buddhist monasteries were destroyed. The Roman inquisition was set up. For a time it seemed possible that Christianity would dominate the whole of the island of Japan. In 1614 the Japanese embassy was honorably received by the pope at Rome.

Meanwhile the Dutch, jealous of the position which had been gained in Japan by the Portuguese traders, accused the church of Rome of aiming at the destruction of the authority of the Tycoon. Persecution and massacre again arose. Thousands of Christians were martyred.

Then, after a lull, when peace had been restored, in 1637, the Christians rose in armed rebellion. But they were forced to surrender, and within the short period of three months, it is recorded not fewer than 37,000 native Christians were slaughtered. Then it was that stern decrees were issued forbidding the admission of any foreign vessel within the ports of Japan, and the whole country was closed to Christian nations for a period of 200 years. A notice was printed and published, and posted up in every street, on every highway, upon every ferry, in every mountain pass, which read thus:

"So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan."

It was not until 1853 that Japan was again opened to the civilized world. In the meantime the office of shogun had been suppressed, and the sovereign authority of the Mikado, who had doubtless found it somewhat tedious to be simply worshiped, was re-established.—*New York Sun.*

UTAH NEWS.

(Summarized from Territorial papers.)

Secretary Richards has signed certificates of election for 78 of the elected constitutional convention delegates.

Leading citizens of Ephraim have joined together for the purpose of building a new opera house at that place.

A new mining district has been formed in Rush Valley. Many claims have been filed. The ore is said to be of the same character as that in the Mercur district, but richer in gold.

Dr. M. H. Hardy and Prof. George H. Brimhall have prepared a suggestive model program for conducting sessions of the Young Men's Mutual Improvement Association. It has been adopted by one association and found entirely satisfactory.

Hon. Geo. Q. Cannon, on account of other pressing duties, resigned his office as one of the directors in the Bullion Beck Mining Company, and was succeeded by Abraham H. Cannon. A rich strike of gold in the mine has been recently reported.

Elder Robert Skelton, one of the oldest residents of Tooele City, died on February 1. He was among the Latter-day Saint Missionaries who went to Hindostan in 1852. He was highly respected wherever he was known, and was one of the Bishopric in the Tooele ward at the time he died.

Contributions continue to be sent in for the erection of the monument to Brigham Young and the Pioneers. Many people not belonging to the church are subscribing various amounts, showing that the work of the early settlers of Utah is becoming recognized and appreciated by all classes of citizens.

The Salt Lake Chamber of Commerce has appointed committees for the purpose of preparing a grand natural gas exhibition, to which will be invited congressmen, governors of States and other influential people of the United States. The object is to display the abundance of natural gas in Salt Lake Valley, and to show some of the possibilities connected with it.

The entire collection of mineralogical, geological, and kindred specimens, and the photographs illustrating the processes of mining, milling, and refining ores, which were exhibited by the Territory at the World's Fair and later at the California Mid-winter Fair, have been donated to the University of Utah. The collection makes a valuable addition to the already extensive museum in possession of that institution.